THE FRONTIER GUARDIAN.

BY ORSON HYDE. KANESVILLE, IOWA, WEDESDAY MORNING, JUNE 12, 1850. VOLUME II.----NUMBER 10.

The Frontier Guardian.

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ORSON HYDE,.....EDITOR AND PROPRIETOR.

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From the Millennial Star.

The Earth—Its Fall—Redemption, and Final Destiny—The eternal abode of the Righteous.

The earth was formed to be inhabited—it was designed to be the abode of animated existence—the dwelling place of beings capable of enjoying life and happiness.

At the time of its creation, it was pronounced by its Author to be "*very good.*" The term "very good," could have no meaning, unless spoken with reference to beings who should be capable of experiencing some benefit from its construction. However beautifully formed—however grand and magnificent its motions—however skillfully its elements are combined, or its parts proportioned to each other, yet, if not designed for perceptive beings, the earth could not be pronounced good. A mass of inanimate elements cannot be organized in any possible form or proportion so as to benefit or injure itself, and therefore cannot be *good* nor *bad* with reference to itself. Goodness and its opposite quality, when applied to unconscious matter, always have reference to conscious beings capable of deriving happiness or misery from these qualities. This was the meaning of the Creator when he ascribed the quality of goodness to the earth; it contained every necessary ingredient to render happiness to the beings who were designed to occupy it.

After having made every necessary preparation, countless species of living, moving beings came from the spirit world to inhabit earthly bodies, and take up their abode upon this magnificent creation. Among the rest, man—the offspring of deity—left his ancient home—his brother and sister spirits, and came to a world most beautifully adapted to his future wants. Here he entered a tabernacle of flesh and bones, and received dominion and authority over all the lower orders of existence. Here immortality reigned, and death had no dominion. The elements were so wisely arranged and proportioned, that life was derived from all things ordained for the use of man or beast, fowl or fish. The nourishing element of life was diffused through the earth, the ocean, and the air. Life pervaded every vegetable and fruit not forbidden to man. Life reigned triumphantly throughout this vast creation. Death was unknown; it had not been seen, heard of, nor experienced in all the varied ranks of earthly beings.

Here then was a creation "*very good,*" inhabited by beings capable of eternal existence, both body and spirit. Here was a creation adapted to the wants of all its inhabitants, calculated to preserve unchanged that immortality with which they were endowed. Here, then, was a creation worth possessing as an eternal abode. Such was the inheritance given to man, with its vast treasures and sumptuous luxuries—such was the gift of heaven under certain restrictions. These restrictions were not complied with—man fell—a great change came over the fair face of creation—the earth was cursed—sickness, pain, and misery ensued—immortality yielded to mortality—death reigned triumphantly throughout the animal kingdom—the everlasting inheritance on the newly-formed earth was forfeited—all seemed to be lost—forever lost! While all creation groaned in utter despair and death, a voice was heard, not a voice of wrath and indignation, but the voice of mercy and compassion—the voice of the Creator, proclaiming himself the Redeemer; love flowed through every sentence—man listened with eagerness—the door of hope was opened—despair fled away—all things again assumed a new aspect. The earth, though cursed, was to be redeemed—the body, though corruptible, was again to put on incorruption—all things lost by the first transgression were to be restored again in their primitive excellence and beauty.—Though this great redemption was to be universal, yet the change was to be gradual or progressive, not immediate; the effects of the fall were to continue for a season, until all the inhabitants of the spirit world, designed for this creation, should learn by bitter experience, the unhappy consequences of sin. Hence, the whole world still groans under the sad effects of the original transgression. Sorrow, mourning, death still prevail—the aged, middle-aged, an infant still feel the force of these evils—all are made partakers in a greater or less degree of the wretchedness and miseries of the fall—none escape—none can proclaim themselves immortal, or free from these direful effects.

The universal redemption of the posterity of Adam from the fall will be fully accomplished after the earth has been filled with its measure of inhabitants, and all men have been redeemed from the grave to immortality, and the earth itself has been changed and made entirely new.

But a universal redemption from the effects of original sin, has nothing to do with redemption from our personal sins; for the original sin of Adam and the personal sins of his children, are two different things. The first was committed by man in in his immortal state; the second was committed by man in a mortal state: the former was committed in a state of ignorance of good or evil; the latter was committed by man, having a knowedge of both good and evil. As the sins are different, and committed entirely under different circumstances, so the penalties are different also. The penalty of the first transgression was an eternal separation of body and spirit, and eternal banishment from the presence of Jehovah; while the penalty of our own transgressions does not involve a disunion of body and spirit, but only eternal banishment. The first penalty not only shut man out from the presence of God, but deprived him eternally of a body; the second penalty permits him to retain his body, though in a banished condition. As the penalties are different, so also is the redemption. Redemption from the first penalty is unconditional on the part of man: Redemption from the second penalty is conditional. Unconditional redemption is universal; it takes within its scope all mankind; it is as unlimited as the fall; it redeems men from all its effects; it restores to them their bodies; it restores them to the presence of God.

The children of Adam had no agency in the transgression of their first parents, and therefore they are not required to exercise any agency in their redemption from its penalty. They are redeemed from it without faith, repentance, baptism, or any other act, either of the mind or body.

Conditional redemption is also universal in its nature; it is offered to all, but not received by all: it is a universal gift, though not universally accepted: its benefits can be obtained only through faith, repentance, baptism, the laying on of the hands, and obedience to all other requirements of the gospel. Unconditional redemption is a gift forced upon mankind which they cannot reject, though they were disposed. Not so with conditional redemption; it can be received or rejected according to the will of the creature.

Redemption from the original sin is without faith or works: redemption from our own sins is given through faith and works. Both are the gifts of free grace; but while one is a gift forced upon us unconditionally, the other is a gift merely offered to us conditionally. The reception of the one is compulsory; the reception of the other is voluntary. Man cannot, by any possible act, prevent his redemption from the fall; but he can utterly refuse and prevent his redemption from the penalty of his own sins.

The earth, like the posterity of Adam, was cursed because of the original sin, and like them, it will be redeemed unconditionally, and restored again into the presence of God. So far as the original sin is concerned, mankind and the earth, keep pace with each other. When one falls the other falls also. When one is redeemed, the other is redeemed also.

Had there been no other sin but that of Adam's, the redeemed earth would have become the eternal abode of all the posterity of Adam, without one exception. But both man and the earth have been still further corrupted by other sins. The posterity of Adam have transgressed the code of laws given since the fall, and subjected themselves to its penalty. The penalty does not interfere with the first penalty. Man will be redeemed from the first before the second will be fully inflicted. When his redemption from the first death is completed, then comes the judgment, when his own sins will be enquired into, and not Adam's. As he stands before the judgment seat, he will find himself entirely innocent of Adam's transgression, and entirely redeemed from the effects of it, but he still finds himself guilty of his own individual sins the penalty of which is a second death, not a dissolution of body and spirit like that of the first death, but a banishment from the presence of God, and from the glory of his power.

Redempdon from the second death, as we have already observed, is conditional. Man having voluntarily committed sin, must voluntarily comply with the conditions of redemption; otherwise, he must suffer the penalty. If any should feel disposed to doubt whether the second penalty will be inflicted, let them look at the infliction of the first, during the last 6,000 years. The first death with all its attendant evils, has extended its ravages among all nations and generations since the first law was broken. If God, then, has fulfilled his word in the first given unto us to the very letter, why should any one suppose that he will not inflict the second death as a penalty of the second provocation? All generations bear witness to the faithfulness of his word spoken in the garden of Eden; why, then, should we suppose that justice shall be frustrated, and his word become null and void in regard to any future penalty with which the sinner is threatened? If the sin of one man brought the first death upon unnumbered millions, why not the sin of each man bring the second death upon himself? There is no escape for the sinner from the second death, only through the conditions of the gospel. All who believe in Christ, and repent of their sins, and be baptized by immersion for the remission of them, and receive the Holy Ghost through the ordinance of the laying on of hands, and continue faithful in all things unto the end, shall escape the penalty of the second death. All who reject these conditions must suffer it; for the word of God cannot become void, and justice be thwarted from its stern decrees.

Though all mankind are to be fully redeemed from the effects of the original sin, yet, we have great reason to fear, that but a few will be redeemed from their own sins. Those few who are redeemed will receive the earth for an eternal inheritance; for the earth, as we have already observed, will be unconditionally redeemed from the curse of the original sin, and so far as that sin is concerned, it will be no obstacle to the earth's entering into the presence of God. But as the earth has been corrupted by other sins than the original, it must partake of the curses of the second death after it is redeemed from the curses of the first, unless God has provided a way for its sanctification and redemption therefrom. It has seemed good unto the great Redeemer to institute ordinances for the cleansing, sanctification, and eternal redemption of the the earth, not from the original sin, but from the sins of the prosperity of Adam.

The first ordinance instituted for the cleansing of the earth, was that of immersion in water; it was buried in the liquid element, and all things sinful upon the face of it were washed away. As it came forth from the ocean flood, like the new-born child, it was innocent, it arose to newness of life; it was its second birth from the womb of mighty waters—a new world issuing from the ruins of the old, clothed with all the innocency of its first creation. As man cannot be born again of water, without an administrator, so the earth required an agency independant of itself, to administer this grand cleansing ordinance, and restore it to its infant purity. That administrator was the Redeemer himself.

The second ordinance instituted for the sanctification of the earth, is that of fire and the Holy Ghost. The day will come "when it shall burn as an oven, and all the proud, and all that do wickedly shall be as stubble;" after which "the glory of God shall cover the earth, as the waters cover the deep." Here, then, is a baptism of fire first, then of the Holy Sprit. As man receives the baptism of fire and the Holy Spirit through the laying on of hands of a legal administrator, so the earth receives the same, not through its own agency, but through the agencies ordained of God. As man becomes a new creature by being born again, first of water, then of the spirit, so the earth becomes a new earth by being born again of these cleansing and purifying elements. As man becomes a righteous man by the new birth, so the earth becomes a righteous earth through the same process. Righteousness will abide upon its face, during a thousand years, and the Savior will bless it with his personal presence. After which the end soon comes, and the earth itself will die, and its elements be dissolved through the agency of fire. This death or dissolution of the earth is a penalty of the original sin. Infants and righteous men die, not as a penalty of their own sins, but because Adam sinned; so the earth dies or undergoes a similar change, not because of the transgression of the children of Adam, but because of the original transgression. But all mankind are made alive from the first death through the resurrection, so the earth will again be renewed; its elements will again be collected, they will again be recombined and reorganized as when it first issued from the womb of chaos. As the bodies of the righteous are made immortal, eternal, unchangeable, and glorious, so the earth itself will be so constructed as to be capable of everlasting endurance. Immortality will be indelibly stamped upon every department of this creation. It will be crowned with the presence of God the Father, and shine forth in all the splendors of celestial glory. But who will be its inhabitants? Those who have passed through the same process of purification, and none else. As all who partake of the second death, must be banished from the presence of God, it necessarily follows that they must be banished from the glorified earth; for that is redeemed into the presence of God, and enjoys the glory of his power; and no beings can inhabit it but those who are sanctified by the same ordinances and law.

As the earth passes through its great last change, two of its principal cities,—the Old Jerusalem of the eastern continent, and the New Jerusalem of the western continent will be preserved from the general conflagration, being caught up into the heaven. These two cities, with all their glorified throng will descend upon the redeemed earth, being the great capitals of the New Universe, "without," (or exterior to these holy cities, and upon other creations of an inferior order, far separated from the glorified earth,) "shall be dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. xxii. 15.) These are they who are banished from the presence of God, and from the glory of a celestial earth.

But who are the meek? By what peculiarities are they distinguished from other men? There must be some qualities about them far superior to the generality of mankind, or they would not become the exclusive heirs of the new earth. The law of meekness includes all the laws of the gospel with its ordinances and blessings, priesthood and powers, through obedience to which mankind become justified, sanctified, purified, and glorified. Such are the meek of the earth, and none others. And as the gospel has not been preached nor administered by authority on the eastern hemisphere for the last seventeen centuries, consequently, during that time, there have been none possessed of the requisite qualities of meekness sufficient to entitle them to the promised inheritance upon the new earth. A few only will saved—a few only will receive the law of meekness and continue therein.

Different portions of the earth have been pointed out by the Almighty, from time to time, to his children, as their *everlasting* inheritance. As instances,—Abraham and his posterity, that were worthy, were promised Palestine. Moab and Ammon—the children of righteous Lot—were promised a portion not far from the boundaries of the twelve tribes. The meek among the Jaredites, together with a remnant of the tribe of Joseph, were promised the great western continent. The righteous of all nations who shall in this dispensation be gathered to that land, will receive their inheritance in common with the meek who formerly sojourned upon the land. In the resurrection, the meek of all ages and nations will be restored to that portion of the earth previously promised to them. Thus, all the different portions of the earth have been and will be disposed of to the lawful heirs; while those who cannot prove their heirship to be legal, or who cannot prove that they have received any portion of the earth by promise, will be cast out into some other kingdom or world, where, if they ever get an inheritance, they will have to earn it by keeping the law of meekness, during another probation.

How great will be the disappointment to the rich—the high, and the noble, who have rejected the message of eternal truth, sent forth in different ages for the redemption of men, when they find that there is not a foot of the new earth that they can call their own; the whole of it having been lawfully disposed of to the poor and the meek. Howl, then, ye rich men, who reject the message of the servants of God; for your portion is in this life, and you have no claim upon the everlasting inheritance. God will rescue the earth from under your dominion, and give it to those unto whom it is promised. Howl, for the miseries that shall come upon you!

It has been conjectured by some, that the earth will not be sufficiently capacious to accommodate the nations of the righteous. But such a conjecture will appear erroneous to any one who will exercise his reasoning powers sufficient to calculate the superficial contents of our globe, and compare the same with the probable number of inhabitants who are destined for this creation.

In round numbers, the surface of our terrestrial spheroid contains one hundred and ninety-seven millions of square miles, or over one hundred and twenty-six thousand millions of acres. Now, if from the creation of the earth, to its final glorification, there should elapse a period of eight thousand years, or eighty centuries, and if we should suppose the population to average one thousand millions per century, (which is probably an average far too great) yet there would be an abundance of room upon the new earth, for all this vast multitude. There would be over *one acre and a half* for every soul. But when we reflect how few will be saved—how few have received the plan of redemption, even when it has been proclaimed by authority in their ears, any how many generations have passed away unto whom the Almighty has sent no message, we are compelled to believe that not one out of a hundred will receive an inheritance upon the new earth. But even though we suppose one per cent. of all this immensity of population shall through obedience to the gospel, become lawful heirs to the new earth, then there will be *over one hundred and fifty acres* for every soul. If the new earth contains only the same proportion of land as the old, there would still be about *forty acres* for every redeemed soul. But the new earth is represented by the apostle John, as being without any sea, which increases its capacity for inhabitants above the old four fold. The farmer who is looking forward to the new earth for his everlasting inheritance, need have no fears of being too much limited in his possessions. There will be ample room for the delightful pursuits of the agriculturist. He can have his pleasure grounds his orchards of the most delicious fruits; his gardens decorated with the loveliest flowers; and still have land enough for the raising of the more staple articles, such as manna to eat, and flax for the making of fine robes, &c.

Who, in looking upon the earth as it ascends in the scale of the universe, does not desire to keep pace with it? that when it shall be classed in its turn, among the dazzling orbs of the blue vault of heaven, shining forth in all the splendors of celestial glory, he may find himself proportionably advanced in the scale of intelligence, and in the possession of those principles which expand the powers, and prepare them for the enjoyment of the society of the pure and holy, and for the contemplation of the more sublime and glorious works of God? O, may the saints of the earth, who have been persecuted, driven, and slain, and whose blood has been poured out like water upon the earth, be comforted with the assurance that their sufferings will be more than compensated by the glory that shall be revealed in them and upon them, when the earth shall be glorified, and become the eternal abode of righteousness, and when those who have been meek and lowly of heart, shall be clothed upon with the same, that when it shall be glorious, they shall be glorious also.

Song—The Mountain Dell.

We'll plow, and sow, and joyful reap,
The land our God has given;
To bless our friends, or bless our foes,
And make our home—a heaven.

CHORUS—Away, away to the mountain dell,
The valley of the free;
Where faith has broke the tyrant's yoke,
That bound her liberty.

No famished children there shall pine,
Nor frantic mother wild,
Ere seek to take that life away,
She gave her infant child!
Away, away, &c.

We'll sooth and calm the widow's heart,
And dry the *orphan's tear!*
Till their bright mirthful eyes impart,
A joy, devoid of fear!
Away, away, &c.

We'll nurse the bloom of maiden love,
In chastity when young.
There *faithless beast*, shall never prove
A jest for ribbald tongue.
Away, away, &c.

Where red men trail the buffalo's track,
O'er mountain's *desert* sand—
We'll tell them of their father's acts,
Who once possessed the land.
Away, away, &c.

Blest with the priesthood from above,
Where truth on truth shall flow:
Till every land and every clime,
Beneath its mandates bow!
Away, away, &c.

Then while this hour of vengeance low'r,
And sinners find no rest;
Then hie ye home, ye Saints who roam,
Your hope is in the west.
Away, away, &c.

Reflections on Truth.

Truth is the great universal law, whose end is to effect the greatest good to the greatest number, in the best and most economimanner

It is humanity's compass o'er the ocean of eternity, it is light shining in a dark place.

Truth is eternal and unchangeable, its nature simple, its character progressive, its power almighty, its value inestimable, its march onward, its path undeviating. Nothing preceded it, its priority is obsolute; it had no origin, it will have no end; it was, and is, and is to be; the Alpha and Omega of all existence. It remains unchanged amid all the mutations of this ever-changing universe, the alone immoveable, amid all moveable things. Empires may rise and fall, nations may flourish and pass away, thrones may totter and crumble to dust, yet, diamond truth still lives and reigns, its power unabated, its nature unchanged. The land and sea may change their places, and the foundations of the earth be restored to their primitive chaos and confusion, the sun and moon may be clothed in blackness, the stars in wild confusion start from their orbits, the heavens and the earth "depart as a scroll," while "the elements melt with fervent heat," and the "crash of worlds" takes place; still truth retains its beauty and its brightness, unsullied and unimpaired as ever, while purity and perfection mark its path, and stamp its features with a bold relief.

Men may speculate and theorise, propound and plan, and heap up monuments of their impious folly, while the tide of human opinions may ebb and flow, grow stormy and tempestuous, spreading on shore of time its foam and filth; yet, truth, like a towering rock still braves its fury, and stands forth with a bold prominency, the fatal reef on which false systems wreck. As it was in the beginning, "when the morning stars sang together, and the sons of God shouted for joy," so it is now, and ever will be, even after the mighty angel hath declared that "time shall be no more."

Truth is so simple that "whoever runs may read," and a wayfaring man, though a fool in other respects, need not err in this; here the meanest capacity, and the mightiest intellect are placed upon a level, that no man may glory in himself. The beauty of romance, and the pleasures of imagination fade by contrast with the sublime simplicity of eternal truth. Through its simplicity are the privileges and responsibilities of all made equal, and the justice, wisdom and mercy of God magnified and greatly extolled. Nought can withstand the force of truth, for it is quick and powerful, sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. "Like a hammer that breaketh the rock in pieces," "it is mighty and effectual, even to the pulling down of the strongholds of sin and satan, and a spiritual wickedness in high places."

Darkness and doubt, ignorance and superstition flee before it, as morning mists before the orb of day. Despots and tyrants fall at its coming; the sceptre of dominion and the reins of government fall from their trembling hands, while the captive and the prisoner burst their bonds, rejoicing in the freedom of the sons of God. "It converteth the soul, it maketh wise the simple, it rejoiceth the heart, and enlightenth the eyes."

When other things shall loose their value, and grow insipid to the minds of men, truth shall shine forth with redoubled splendour, its lustre and magnificence heightened by the contrast. The glory exhibited then, of its rise, and its glory compared with that of the diamond as it [illegible]

[illegible] to conquer, it reveals itself, and its source is glorified; it reveals [illegible] to the [illegible] and its conquests in its onward path, its reward with it, and its work finished.

It is the highest interest of man to [illegible] possession of truth, and his great business in life to act entirely in accordance with its sublime rules, that by so doing he may become entitled to those blessings which are held in reversion for her faithful and obedient followers. Opposition to the truth has been in all ages the prolific source of all our evils; while on the other hand, obedience thereto is the highway to holiness and peace, happiness and exaltation, knowledge, power and eternal life. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, the rewards she hath in store for those that love her; joys unspeakable and full of glory; treasures incorruptible and undefiled, communion with Gods and angels; immortality and eternal life; thrones and dominions, principalities and powers, are among the number she hath been pleased to reveal.

Just in proportion to our knowledge of truth is our responsibility, and just in proportion to our obedience thereto is our righteousness, and according to our diligence in acting upon it, so is our exaltation in the scale of being and intelligence, for there is no righteousness apart from truth, nor honor apart from obedience.

Truth is brighter than the sun, fairer than the moon, and more terrible than an army with banners, "its voice is a voice of majesty and power, mighty in operation."

Happy, yea, thrice happy is the man who is acquainted with truth, far happier he who authorised and sent, turns many to her paths, for he shall shine as the stars of heaven, and as the brightness of the firmament for ever.

"The enjoyment of truth is—liberty. Confidence in truth is — faith. Obedience to truth is—righteousness. The possession of truth is—knowledge. Submission to truth is—humility. The action of truth is—power. The effects of truth are—peace and assurance. The end of truth is—perfection.

JAMES BELL.

Was it Providence?

BY MISS SEDGEWICK.

Take, for example, a young girl, bred delicately in town, shut up in a nursery during her childhood—in a boarding house through her youth, never accustomed to either air or exercise, two things that the law of God makes essential to health. She marries; her strength is not adequate to the demands made upon it. Her beauty fades away. She languishes through her hard offices of giving birth to children, suckling, and watching over them, and dies early.

"What a strange Providence, that a mother should be taken in the midst of life from her children?"

Was it Providence? No. Providence has assigned her three score years and ten; a term long enough to rear children, and see her children's children, but she did not obey the laws on which life depends, and of course she lost it.

A father, too, was cut off in the midst of his days. He is a useful and distinguished citizen, and eminent is his profession. A general buzz rises on every side.

"What a striking Providence!"

This man was in the habit of studying half the night, passing his days in his office and the courts, of eating luxurious dinners and drinking various wines. He has every day violated the laws on which health depends. Did Providence cut him off. The evil never ends here. The diseases of a father are often transmitted; and a feeble mother rarely leaves behind her vigorous children.

It has been customary, in some of our cities, for young ladies to walk in thin shoes and delicate stockings in mid-winter. A healthy, blooming young girl, thus dressed, in violation of Heaven's laws, pays the penalty; a checked circulation, cold, fever, and death.

"What a sad Providence!" exclaim her friends.

Was it Providence, or her own folly?

A beautiful young bride goes night after night to parties made in honor of her marriage. She has a slightly sore throat, perhaps, and the weather is inclement; but she must wear her neck and arms bare; for whoever saw a bride in a close evening dress? She is consequently seized with an inflamation of the lungs, and the grave receives her before her bridal days are over.

"What a Providence!" exclaims the world—"Cut off in the midst of happiness and hope!"

Alas! did she not cut the thread of her own life herself?

A girl in the country, exposed to our changeful climate, gets a new bonnet instead of getting a flannel garment. A rheumatism is the consequence. Should the girl sit down tranquilly, with the idea that Providence has sent it upon her, or should she charge it to her vanity and avoid the folly in future?

Look, my friends, at the mass of diseases that are incurred by intemperance in eating, or in drinking, or in study, or in business; they are also being caused often by neglect of exercise, cleanliness, pure air, by indiscreet dressing, tight lacing, &c.; and all is quietly imputed to Providence! Is there not impiety in all [illegible] Were the physical laws exactly observed from generation to generation, there would be an end to the [illegible] disease, and of the maladies that [illegible] life [illegible] a natural [illegible]

Mr. Perkins, of Maine, has received from New York with his patent power [illegible] of Cuba, in gold, in quarter [illegible] gold is supposed [illegible]

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☞ **Notice.**—All communications addressed to the Editor, must be post-paid to receive attention.

☞ **Important.**—We will be responsible for all monies paid into the hands of any of our agents on subscription for this paper. Persons remitting money to us by mail, and not through our agents, must do it at their own risk. It will generally come safely, however, and there is not much risk after all. The agents of our agents will always be found in the Guardian, and in addition to which, they have written credentials from us.

Good current bills on any responsible bank in the Union will be received on subscription.

☞ All monies sent to us by mail will, be at the risk of those who send it.

WEDNESDAY, JUNE, 12, 1850.

Emigration.

We have attended the organization of 350 wagons of Salt Lake Emigrants up to Saturday 8th inst. Capt. Milo Andrews is ahead with fifty wagons. Next follows, Capt. Benjamin Hawkins with one hundred; Thos S. Johnson, Capt. of 1st Division, and —— Capt. of Second Division. We left them at Council Grove 12 miles from Bethlehem west of the Missouri river, on the morning of the 7th inst. Next in succession is Bishop Aaron Johnson with a train of one hundred wagons. Elisha Everett, Captain of 1st Division, and Matthew Caldwell, Captain of the 2d Division. Next in order is Capt. James Pace with one hundred. Richard Session, Captain of 1st Division, and David Bennett, Captain of Second Division. The Emigrants are generally well fitted out with wagons and teams, provisions, &c., &c.

There are some wagons quite too heavy. Those brought from St. Louis are good, but too heavy. A heavy wagon with a stiff tongue is unsuitable for the journey. Let no person hereafter buy a wagon for this trip unless its tongue has a joint in the hounds forward of the axletree. Light wagons that will bear from sixteen to twenty hundred pounds, are the most suitable for this service. These heavy lumber concerns should be left here, and not used by our people, neither by anybody else, unless they choose.

The number of California wagons that have crossed at this point, is about 4,500, averaging 3 men to the wagon, making 13,500 men, and about 22,000 head of horses, mules, oxen and cows.

Our own Emigration to Salt Lake Valley will amount to about 700 wagons as nearly as we, at present, can determine. They take two new carding machines in addition to one sent last year, besides much other valuable machinery. They also take about 4000 sheep and 5000 head of cattle, horses and mules.

With the facilities for improvement that are already in the Valley, and those that are now going, we may expect to see that hitherto, desolate region, growing rapidly into importance, and consideration. Success to the West, and to Western enterprize, to Western men and measures! "Let the Wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose."

Brief Notice of Mr. M——'s Letter.

We have just glanced at a letter in the St. Louis Organ, signed M. written from Council Bluffs on the 4th ult., giving a description of Kanesville and of matters and things in general. He says, "the power of the Church here is immense. Orson Hyde, (one of the Twelve apostles of Mormonism,) exercises as much authority as any foreign despot. He is the fountain of all law, and does things pretty much as he pleases."

We are only sorry that these statements are untrue. "He is the fountain of all law." Did he authorize the court at Traders Point before which the "bony specimen of suckerdom" was arraigned, tried, convicted, and sentenced to receive twenty-five lashes or or pay twenty-five dollars? Why did you not tell the truth, Mr. M? If you had said that neither court, jury nor thief were Mormons, you would have told the truth.

If you had said that companies of emigrants sometimes on arriving here would break up, and a part want to go back and a part forward, and because of the tangled and embarrassed condition of their outfits, and the trouble and litigation to which they would be subject, to separate and divide their property, they would sometimes help themselves to a horse or two in the night, break open a trunk in the tent and take money; and sometimes the go-ahead party would elope in the night with teams wagons and entire outfits, and early next morning would be across the river, beyond the reach of law, laughing in their sleeves to think how nicely they had come it over the halting party. Why not tell the truth Mr. M., just as it is, instead of insinuating that "somebody" was committing depredations upon the horses and oxen of the emigrants here. We tell you sir, that unless you cease your false insinuations, you may "smell h— and the pitch will be hot too!"

We are proud and bold to say, Mr. M., to you and to the citizens here—to both Jew and Gentile—that the Mormons have not interrupted the property of the emigrants, neither that of any one else, if we have any correct knowledge or belief on the subject.

Why did you not say that Orson Hyde was a slave and servant to all—why did you not say that he labored day and night to support himself that he might not bring a tax upon any one for that purpose—why did you not say that his upright course of life had won the confidence and esteem of his friends, and received their good will, upon a principle which foreign despots too seldom avail themselves of? Because you were willing to do the Devil a favor, and join in the popular cry, "Away with him! He is not fit to live."

Repent, Mr. M., and properly define your sayings, and publish yourself, or the Mormons may think that you are the very man that stole Mr. Wheeler's horse, the dirty hucking out California Emigrant that brought a stolen horse here and sold him, and then stole another from Mr. Parish near Mr. Pearl's, (a poor Mormon,) and rode him off on the dead run for the mines. Will Mr. Green, the conductor with Bill Hunt, and publisher of a filthy sheet at Quincy, tell the public why he and Bill Hunt left Green River, Salt Lake valley, &c., in such a hurry, and why he left his wife and children destitute of means to support them? Will he please tell the public why he left Salt Lake City in such a hurry, and why he left his wife and children destitute of means to support them? Will he please tell the public why he left Salt Lake City in such a hurry, and why he left his wife and children destitute of means to support them?

Lost for the Valley.

Among the many valuable men who have emigrated from this land this season, Bishop Aaron Johnson, Elias Smith, William McLellin and Orson Pratt, have been numbered. These brethren stood as pillars in this country, and were always on hand in every emergency with their prayers and their talents; and while we regret the loss of their society and valuable services, we can but wish them success and prosperity on their journey, knowing that our loss is the gain of the friends in the Valley. There are others also who are equally good and valuable men.

The vacancies in the High Council occasioned by the removal of these men, will now have to be filled up. We will here state, that whatever may be said of any member of this body detrimental to his official acts, by prejudiced persons going to the Valley or to any other place, we are fully assured that they have done only their duty, and have done right. They have showed themselves men of God; and proved that they are not to be frightened nor rode rough shod; but have put on a dignity and an independance of character that have made them respected and honored in their place by good men, and hated by those who wanted to outgrow their cloth.

Whoever enters a complaint in the Valley against any member of this body, touching his official acts, in our opinion, himself is the very person that merits the rebuke he seeks to procure for others.

Latest Fashion.

On returning from meeting the other day, we met a lady and gentleman in a carriage, apparently on a pleasure ride. We noticed a white veil, splendid and flowing attire; and as this was an uncommon appearance for our poor back-woods country girls to assume, curiosity led us to gaze with some intensity upon the passing figure. But not under standing the latest fashion, we were somewhat disappointed; for just as we were discovered, the hand of the lady was immediately placed before her face to cover it, as though she was ashamed of herself. We confess that we were ashamed of her, and we do not think she would be ashamed of herself, if she had not good cause for it. But as it happened, we knew them both; and *since then*, we have learned just enough to advise such folks to go down the river just as quick as water and steam can carry them. They are not wanted here, and we hope they will take their departure before they get a stronger invitation to do it. Affected wealth, affected refinement and accomplishments, where rottenness and corruption manifestly dwell, are as disgusting and revolting to us as the stench from a putrid carcass. "They shall gather out of His kingdom all things that offend, and that do iniquity. Then shall the righteous shine forth as the sun in the kingdom of their father." For Heaven's sake, go and leave us!

We publish this that all such characters may know that this is an unwelcome and an unsafe harbor for them. If people come among us for conscience sake, and for the sake of salvation; and show a disposition to endure hardness and privation for Christ's sake, we are glad to receive them, and shall be happy to do all we can for their comfort and prosperity. But cursed is the man or the woman that comes here to practice iniquity and corruption. They shall feel the speedy and marked displeasure of Heaven in the name of the God of Israel—and let all his people say: Amen!

Whig Nomination.

We learn that GEORGE G. WRIGHT, Esq., of Keosauqua, late Senator in the Iowa Legislature is the Whig candidate for Congress, in the 1st Congressional District, at the next election. We are not personally acquainted with this gentleman, but fully believe him to be one of those WRIGHTS that respects the *rights* of men. DANIEL F. MILLER, Esq., if a candidate, would be likely to get the most votes in this section; and probably from the fact that he is more generally known in this county.

News in Advance of the Mail.

The Valley Mail left Salt Lake City on the 18th of April last. Two or three men have arrived in advance, bringing the General Epistle of the Presidency there, which we publish to-day. The news is generally good—met the 1st emigrants on the 14th of May near the South Pass. Found plenty of grass from the Sweet Water. Emigrants generally getting along well,—heard of no particular disease among them. They lost not so many animals as we anticipated they would. Prospects for plenty of wheat this year, were good. No particular lack of provisions there—still they bore golden prices. Corn $2 50 per bushel—Flour $12 00 per hundred pounds—fresh beef from 7 to 8 cents per pound—potatoes $2 00 per bushel—sugar 50 cents—coffee from 30 to 50 cts per pound. No sugar in the place.

News Expected by the Horn Telegraph.

The Valley Mail, we hear, is on the way by ox teams, and may be expected in about ten days at this place.

A Box in Store.

A box of merchandise shipped to our care by Beach & Eddy, of St. Louis, marked John Hudson, Salt Lake City, with $14 charges upon it, without papers or letters of instruction. The contents of the box will be sold to pay the charges if the owner does not soon look to it. It is frequently the case that property is shipped to our care, and to be forwarded to Salt Lake with freight and charges upon it, and no funds to forward it. Persons who send goods in this way, deceive themselves. It will be sold here to pay charges, unless funds are sent to insure their being forwarded, &c.

Arrived.

Elder, Maurice L Brown, his family, and his company, arrived here safely a few days since, in good health and spirits. They are westward bound, and are from Granger, Allegany County, New York.

The timely remittance by him of our friends in the Eastern States which he carries, are most passed over unnoticed; and he justly merits our cordial good-will for his activity and diligence in obtaining subscribers, and in collecting funds for various purposes in the Church, and also the people in the vicinity for responding to the various calls made through him.

Emigrants from Britain.

Copied from Elder Thomas McKenzie's Journal, late Agent for the Church at New Orleans.

The following are the names of the Saints chartered by Elder Orson Pratt, Liverpool, England, which have arrived at New Orleans this season, and the number of Saints in each, including children:

James Pennell,	250
Barlin,	254
[illegible]	250
[illegible]	450
[illegible]	250
[illegible]	250
[illegible]	250

tions of the earth, resembling the discharge of distant cannon, are not unfrequent in the mountains.

The health of the Saints in general, is good, and there has never been any prevailing sickness in our midst, and but very few deaths. Since last mail, Brothers Absalom Perkins, George W. Langley, Erastus Snow's eldest son, Claudius V. Spencer's wife, Sisters Jane Hall, Turley, Steward and Thompson, are all we recollect, and those mostly from consumption, and other symptoms of disease contracted long before they came to the Valley.

The General Assembly of Deseret, have held an adjourned session, at intervals, through the winter, and transacted much important business, such as dividing the different settlement into Weber, Great Salt Lake, Utah, Sanpete, Yoab, and Tuille, counties; and establishing County Courts, with their Judges, Clerks and Sheriffs; and Justices and Constables, in the several precincts: Also a Supreme Court, to hold its annual session at Great Salt Lake City, attended by a State Marshall, and Attorney; and instituting a general jurisprudence, so that every case, whether criminal or civil, may be attended to by officers of State, according to law, justice and equity; without delay.

They have also chartered a State University, on the most liberal principles, to be located at Great Salt Lake City, with branches throughout the State, if wanted; and appropriated for its benefit five thousand dollars per annum, for twenty years, out of the public treasury; all of which will be under the supervision, direction and control of a Chancellor, twelve Regents, Secretary and Treasurer, who will, no doubt, publish their intentions by this mail.

On account of the severe weather, little has been done on the public buildings since last fall. The foundations of the public store house and store are laid, and the acqueducts, from the warm spring to the public baths, are rapidly progressing, and they will be ready for use in a short time.

Captain Stansbury, with his Topographical Engineers, are surveying Great Salt Lake, and the adjacent country, for the purpose of mapping, which, when completed, will unquestionably be very interesting to our friends abroad, for by it they will better understand our relative locations.

Many brethring have gone to the gold mines, and many are about going, and all "*by council*," as they say, and no doubt truly. A few have gone according to the advice, of those whose right it is to counsel the saints; and such are right, inasmuch as they do right; but much the greater portion have gone according to the counsel of their own wills, and covetous feelings; such might have done more good by staying in the Valley, and laboring to prepare the way for the reception of the brethren, but it is not too late for them to do good, and be saved if they will do right in their present sphere of action, although they will not get so great a reward, as they would have done, had they performed the greater good.

If, at the mines, they will listen to the counsel of those men who have been appointed to counsel them; and when they return, work righteousness, and do as they would be done unto, and acknowledge God in all their ways, they may yet attain unto great glory; but if they shall cease to hearken to counsel, and make gold their God, and return among the Saints, filled with avarice, and refuse to lend, or give, or suffer their money to be used unless they can make a great speculation thereby, and will see their poor brethren, who have toiled all the day, in want, and in perplexity; and they will not relieve, but keep the dust corroding in their purses; it had been better for them if a mill stone had been hanged about their necks, and they had been drowned in the depths of the sea, before they had departed from the right ways of the Lord, for if they shall continue thus to harden their hearts, and to shut up their bowels of compassion against the needy, they will go down to the pit, with all idolaters, in a moment they are not aware; with as little pity as they have manifested to their poor brethren, who would have borrowed of them, but have been sent empty away.

Gold is good in its place—it is good in the hands of good a man to do good with, but in the hands of a wicked man it often proves a curse instead of a blessing. Gold is a good servant, but a miserable, blind, and helpless God, and, at last, will have to be purified by fire, with all its followers.

Elders Amasa Lyman and Chas. C. Rich, will continue their operations at Western California, according to previous insructions, and not only keep an accurate account of all tithings and of the general proceedings of all faithful brethren, that we may know of their good works, and hail them as brethren when we meet, but keep a pefect history of all, who profess to be saints, and do not follow their counsel, pay tithing, and do their duty; and report the same to us, every mail, that they and their works may be entered in a book of remembrance in Zion; that they may be judged therefrom, and not impose upon the faithful; for it is not uncommon for men to say, "I can do more good, if I go to the mines, than I can to stay here," and we want to prove such, and know whether they are true men, or liars.

When men, professing to be brethren, go to the mines, according to their own counsel, we want them to stay until they are satisfied; until they have obtained enough to make them comfortable; and have some to do good with, and a disposition to use it for that purpose, and not run back here in a few months, lock up their gold, boast how much they have made, doing no good themselves, and hindering every body else from doing good over whom they have an influence; curse God, deny the Holy Ghost, and when spring opens, run to the mines again, as some have done. Let such men remember that they are not wanted in our midst; for unless they speedily repent, the wrath of an offended Creator will suddenly overtake them, and no power can stay it. Let such leave their carcasses where they do their work, we want not our burial grounds polluted with such hypocrites; but we have it in our hearts to bless all men who will do right, whatever their occupation, and our arms are ever open to embrace such, and we pray for all men who are ignorant, or out of the right way, that our Heavenly Father will give them his spirit, that they may learn and do right.

To those who may fear coming to the Valley on account of the scarcity of timber, we would say, there is now four times more timber known within reasonable distance of this city, than there was one year since, and every season opens new stores of wood, in the surrounding mountains; and all the difficulty is the scarcity of help, to remove the wood and timber to the valley, before the falling of snow; beside, coal has been discovered, from whence it can be brought on a railway, easily constructed, and there is more, and nearer in prospect.

Furnaces and forges are much needed here, for the furnishing of mill irons, machinery, farming utensils, culinary vessels, railway tracks, and many other things, and we hope that Elder Pratt has already sent on men, who will be here to start the business this season; if he has not, we trust he will not lose sight of this important object against another winter.

Elders Orson Pratt and George D. Watt are wanted at this place, with their families; and we shall expect them as early in 1851, as circumstances will permit. At such time as Elder Pratt shall find it convenient or necessary to facilitate his return, he will call to his assistance Elder F. D. Richards, who will succeed him in the Presidency of the church on the British Isles; and we would suggest Elders George B. Wallace and Levi Richards for his counsellors. So far as we have been informed, Elder Pratt has done a great and good work in England, but his labors are now needed at home—and if the Saints should mourn his loss, we would say be comforted and come with him, or follow him as fast as you can; but if you cannot at present, you will find in his successor, Elder Richards, a counsellor, president and friend, and worthy of your prayers and confidence.

Elders Wilford Woodruff, and Amasa Lyman, are expected here this season. We anticipate a visit from Elder Orson Hyde, who, we hope, will bring a host of Saints with him; for the labors of the valley are great, compared to the number of laborers. A greater harvest is near at hand than there will be reapers to gather. Let those who start, be prepared to come through without assistance from the valley, for we shall have no men to spare during harvest, to help emigrants. Companies are already organized and ready to start for Green and Platte Rivers, to keep ferries during the high waters, for the accommodation of the emigration.

We would urge upon all Saints the importance of keeping in view the Perpetual Emigrating Fund, and of adding thereto, all in their power, the present season; for every succeeding year will be more and more eventful in the progress of the work of God, and more and more Saints will be ready and want to gather to Zion. We warmly anticipate that such will be the interest felt, and the funds collected in the British Isles, that we can commence bringing forward the Saints from that region, one year hence; and the Presidency in England, will take special care to be ready to act on future instructions on this subject.

Elders of Israel be faithful in your calling; feed the sheep; feed the lambs of the flock, and proclaim the gospel in all simplicity, meekness, and love, whenever you have the opportunity as it shall be given you by the power of the Holy Ghost which you will always have for your counsellor if you are faithful; and let all the Saints give diligent heed unto the counsel of those who are over them in the Lord, upholding them by the prayer of faith, keeping themselves pure and humble; and they will never lack wisdom from above; and by faith and works search out your way to Zion.

Several elders have been appointed missions to England, Scotland, the Society Islands, the States, and Western California, as will be seen by the minutes of the general conference, of the 6th of April, to which we refer for particulars, concerning any business then transacted.

We are happy in saying to all, that a brighter day is dawning on the intellectual prosperity of Zion; that the university recently established by the State of Deseret, bids fair to accomplish the object for which it was instituted; that it is under the supervision of faithful and intelligent men, who will consider no labor to great, to carry out the wishes and greatest possible good of those for whose benefit the institution was founded; and we earnestly solicit the co-operation of all the Saints, and particularly the elders in all nations, to gather, as they may have the opportunity, books in all languages, and on every science, apparatus, and rare specimens of art and nature, and every thing that may tend to beautify and make useful; and forward or bring the same to the Regents of our university, for the benefit of all such as may hereafter seek intelligence at their hands.

Brethren, farewell. May the blessings of heaven and earth be multiplied unto you, and your hearts be warm to receive and improve upon the same in righteousness, and the time hasten that we may meet you in this land of peace, is the constant prayer of your brethren in the gospel of Jesus Christ. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

Great Salt Lake City, Deseret,
N. A., April 12, 1850.

FROM THE PLAINS.—During the past week several men have returned from the Plains, some from as far out as Fort Laramie. They report grass plenty, and the emigrants are generally getting along well. Some few cases of cholera, small pox, and measles, and a few deaths. They bring no news particularly interesting.—[Advertiser.

The St. Louis Intelligencer of the 5th says: During the past three or four days not less than one thousand emigrants of the Mormon persuasion have passed this city on their way to the Great Salt Lake. They are mostly English emigrants, and from appearance, quite intelligent as a body, and such as would make good citizens in any country.

The Baltimore Sun, of the 13th, contains the following in relation to the Cuban Expedition:

THE CUBAN EXPEDITION.—A letter received from St. Helena, dated March 14th, says that a passenger arrived from New Orleans, in the schooner Mary Ellen, states that a barque came out of the Balize ahead of them with 250 to 300 men on board, bound ostensibly for Chagres, but the pilot said there were three colonels on board, and that she had taken the men on board after leaving the city, and that she was not bound to Chagres. Both vessels kept company for three days, when they parted off Tortugas.

The New York Sun, of Saturday morning, flaunts its flags, and arrays its artillery of big type over "Highly Important Intelligence—Departure of the Epedition against Cuba—Expected News of a Great Battle," &c., &c. It professes to be in the receipt of important intelligence from the last head-quarters of the Cuban patriots, and announces that they are, without doubt, at this moment hovering on the coast of Cuba. It expects by the next arrival, tidings of the first battle.

The Louisville Journal of Commerce of the 18th contains the following which is more definite than the eastern news:

FROM THE CUBA EXPEDITION.—We yesterday received a letter from a gentleman connected with this expedition. We make the following extracts:

"The finest body of men are now collected here that ever left the country for warlike purposes. They are mostly from Kentucky and are all tried veterans of the Mexican war. We shall in the course of the next two weeks conclude all of our preparations and light down on the 'Island' and give the 'Dons' a touch of our quality."

"Our arms have reached us safely, and we shall be ready to commence operations by the 14th. You will then perhaps hear from us. Our enterprise is hazardous, extremely so. We all know it, but we have weighed everything well. We have studied our ground, and we are 'bound to win.' The motto of 'set' is, crowned with laurels, or buried in cypress.'"

The letter was written on the 3d of May, but we are not at liberty to mention the place at which it was written.

In a few days, possibly next week, we shall hear something *definite*. We shall then give not only the place of writing but the whole particulars of the expedition and the name of the writer.

THE FIRE ANNIHILATOR.—Mr. Phillips, the inventor of this new apparatus, recently gave an exhibition of its power to a large company assembled at the London Gas works. The Philadelphia American says:

After some preliminary remarks on the vast losses from fire, amounting, annually, in the three kingdoms to £2,000,000, and the inefficiency of water in quenching a furious conflagration, he set fire to a compartment of a large open building, filled with partitions and temporary joisting of light wood, daubed with pitch and turpentine, and hung with rags soaked with the same combustibles. The flames ascended, roaring with such vehemence as to repel the spectators to a distance of forty feet, reaching, apparently, beyond all remedy by water; when Mr. P. with one of his hand machines, somewhat larger than a good sized coffee pot, from which a volume of gas and vapor was discharged, extinguishing the flames in "half a minute;" and then, to prove that there was no noxious quality in the resulting air, immediately walked through the building with a lighted candle in his hand. A company has been formed to manufacture these new styled fire engines; which if they answer as well in practice as they seem to do in experiment, will soon make their way to this country, and find their field of operation in subduing fire.

ADVERTISEMENTS.

STOVES! STOVES!!

MR. DUSTIN AMY, of this town, would respectfully notify the citizens of this county, and particularly that portion of them that expect to emigrate to the Salt Lake, that he intends to have, by the first boat this spring, a heavy and well selected assortment of Cast Iron Cooking Stoves, which he proposes to sell on very favorable terms for ready cash.

As Mr. A. is a tinner by trade, he will fit up the stoves with furniture according to order, and on the shortest notice. He keeps constantly on hand a good assortment of tin ware, and a good supply of all vessels usually called for by Emigrants. He has secured sufficient help to execute almost any job that may be required in his line on very short notice. The experience that he has had in traveling in the West, and also in fitting out emigrants for the last two or three years to journey over the Plains from this place, enable him to anticipate, correctly, the present wants of emigrants; and he has and will, therefore, prepare his stock and articles for sale to suit this frontier Market.

Kanesville, Feb. 20, 1850.—3m

Pro Bono Publico.

FOR THE PUBLIC GOOD.

ONE of the best Stocks of Goods has been just received per steamer "St. Ange" and "Robert Campbell," that the citizens of this county have seen for some time. Our prices are low, as we have established the cash system exclusively. Among our stock can be found a choice lot of prints of all prices, Ginghams, Lawns, Alpacas, Fancy Varieties, Groceries, Iron, Nails, Glass, &c., &c. In fact an complete an assortment of Goods as is usually found in stores. We wish to show our goods and our prices, and a discerning public can judge.

We ask a trial.

Our House is known as the

THE ELEPHANT WEST.

J. W. TOOTLE & BRO.
Wholesale and Retail Merchants.
Kanesville, May 1, 1850.

SEE TO IT.

ALL persons knowing themselves to be indebted to the C. Voorhis & Co., either by note or book account must come forward immediately and settle the same as I am determined to have the old business closed up.

CORNELIUS VOORHIS, Agent.
Kanesville, April 10th, 1850.

NEW GOODS.

AT the old stand I am now receiving my first stock of SPRING & SUMMER GOODS, suitable for the Indian and emigrant trade. Call and see them.

CORNELIUS VOORHIS, Agent.
Kanesville, April 10th, 1850.

L. J. HARPER,
WATCH MAKER AND JEWELLER,
St. Joseph, Mo.

HAS now on hand, and will be continually receiving a general assortment of the following articles—gold and silver, patent lever and plain watches; gold and silver chains; gold and silver specs; fine gilt and silver finger rings; silver and German silver table, tea and salt spoons; gold and silver pencils; fine gilt and silver pencil cases; gold and silver and steel spectacles; ladies' and gentlemen's gold pens and pencils; bowie, hunting and pocket knives; steel beads; purses and trimmings, musical boxes; violins, guitar and violin strings, coral beads; double barrel guns and pistols; percussion caps; powder horns; flasks; shot bags and gogglies, with a great variety of fancy articles, all of which will be sold at Eastern prices.

N. B. Good Watches and Jewelry of every description, repaired and warranted.

St. Joseph, Mo., Feb. 6th, 1850—1y

GOOD NEWS
FOR THE
SALT LAKE EMIGRANTS,
Needham & Ferguson,
OF THE
DESERET HOUSE.
OR

Have just received per steamer, a large, and well selected stock of Goods, purchased expressly for this market, and at a rate that will be satisfactory to all.

The following are a few of the leading articles in our store,

SUGAR, light and dry, for emigrants.
COFFEE,
TEA, in small quarter boxes.
GROCERIES, heavy stock.
RICE,
HARD BREAD,
WESTERN RESERVE CHEESE, first quality.
DRIED BEEF,
FLOUR, best brand,
DRY GOODS, an extensive stock.
STOVES, Premium.
HARDWARE AND CUTLERY.

Emigrants give us a call, and we will take pleasure in showing you the New Goods.

Remember the

DESERET HOUSE

Where it is No Trouble to Show Goods.

N. B. A liberal reduction will be made to wholesale buyers, and those buying their outfit for Salt Lake.

Kanesville, May 31, 1850.

$5,00 REWARD.

TWO STRAY COWS.

BLOSS is a white cow with dark specks all over her, her head and neck are darker than her body with the exception of her forehead, which is rather lighter than her neck, a small mark or notch out of the lower part of the left ear, handsome, clear, pretty horns; round made, heavy set cow. "SAL" is a white cow with a red head and neck with the exception of some white in her forehead running down her nose, ear marks but not recollected, rather thin, about the same size of the other but longer horns and slim. The above reward will be given to any person who will deliver said cows to R. C. PETTY, Old Agency, or to HENRY W. MILLER, of Kanesville. R. C. PETTY.

Kanesville, May 25th, 1850.

POCKET BOOK FOUND.

NEAR Linden, Mo., a Mr. SAWTELL, a Californian, lately found a pocket book containing sundry papers, notes for collection, &c. James Lyon appears to be the most common and conspicuous name on the papers. Identify the property, pay for this advertisement, and the owner can have his property by calling at this office.

Fair dealing and Punctuality Must Succeed.

J & J O'NEILL,
WHOLESALE & RETAIL GROCERS
Tea, Wine and Spirit Merchants,
Southwest corner of Sixth and Green streets,
St. Louis, Mo.

HAVE constantly on hand, and for sale, a large and select stock of Groceries, Teas, Wines, Spirits, Pickles, Sauces, &c., of various qualities, and prices to suit customers, purchased FOR CASH, expressly for the Western market—also a good supply of extra superfine flour which we can warrant.

Thankful for the support we have heretofore received, we can assure our friends, and the public generally, that a trial is only necessary to test the truth of our assertions

J. & J. O'NEILL.

St. Louis, May 20, 1850.

NEW FIRM.

TOOTLES & FARLEIGH,
(Successors to Smith, Bedford & Tootle.)
St. Joseph, Missouri.

Beg, leave to inform their friends and customers generally, that they have purchased the entire stock of Goods of SMITH, BEDFORD & TOOTLE, and in addition are now receiving and opening, at the old stand.

THE SIGN OF THE ELEPHANT.

One of the largest and best selected stock of Dry Goods, Groceries, Hardware, Queensware, Books, Stationery, &c., &c., ever brought to this market, which He will sell at wholesale and retail, as low, if not lower, than any house in the Upper Country. Persons coming to this market to purchase goods will find it to their interest to give us a call.

Having large Brick Warehouse situated near the river, we will also attend to the Receiving, Forwarding and Commission business.

By sure, and recollect the sign of the Elephant.

TOOTLES & FARLEIGH.

St. Joseph, Oct. 17, 1849.

To Oregon, California, Salt Lake Emigrants, and the Trading Community Generally.

PERRYS & YOUNG

WOULD respectively announce that they are now receiving at their old stand on MAIN STREET, ST. JOSEPH, direct from the Eastern markets, the largest stock of dry goods, groceries, hardware, queensware, &c., ever brought to the West. Comprising French and English broadcloths, of every variety; plain and fancy cassimeres; sattinets; blankets; calicoes; domestics; boots and shoes; hats and caps; knives and forks; pistols and shovels; tea; sugar; coffee; molasses; salts epsom salts; dye stuffs; ropes; castings, &c., &c.

We will have on hand in a few days a large and well assorted stock of

READY MADE CLOTHING,

Purchased by one of the proprietors, who by long experience, is well acquainted with the wants of the community.

Your attention is also invited to a large lot of

REFINED CLARIFIED SUGAR,

Warranted to keep in any climate.

All persons who make the above their trading point will do well to call on us before purchasing elsewhere, as we are determined to sell at such prices as cannot fail to please. We have taken the precaution to purchase our goods in such a manner as to enable us to sell at a small advance on cost, and have only one price, and that the lowest. Any dealer will have the same accommodations as the proprietors.

PERRYS & YOUNG.

St. Joseph, Mo., March 7, 1850.

OH YES!

The Old Pioneer on the Track Again!

MR. HENRY W. MILLER, would inform his friends and the public generally, that he has recommenced the Auction and Commission Business and will attend to the sale of all merchantable property, horses, cattle, waggons, chairs, guns, pistols, and all kinds of merchandize. All communications entrusted to his care will be attended to with promptness and dispatch. Mr. Gosse's sale by auction, will be kept at the east of the Printing office, where communications can be left.

He will sell at either Public or private sale.

N. B. Liberal Cash advances made on houses and improvements, horses, cattle, waggons, clothing, Watches, Guns, pistols, and any other kind of property.

WM. H. GOOCH.
Licensed Auctioneer.

Kanesville, May 1, 1850.—3m

BOSTON STORE,

SIGN OF THE MAMMOTH BOOT ON THE TOP OF THE HOUSE.

No. 236,

Broadway, West side, opposite Cherry street, And next door South of the Liberty Engine House, St. Louis, Mo.

THE subscriber would inform his friends and the public that he has this day received, in addition to his former stock, a portion of Spring and Summer Goods, which he respectfully invites his friends and the public to call and examine, as he intends to sell at a small advance above eastern costs, thus enabling this house to offer greater inducements than any retail Shoe Store in the city.

The stock consists, in part, as follows:

Ladies' Black Gaiters;		" do Cloth buskins;	
" Light do		" do Monroe boots;	
" Black Kid Slippers;		Gentlemen's Calf Boots,	
" Fancy do do;		" pump-sole do;	
" Black Kid Welt Ties;		" gaiter do;	
" do do Buskins;		" Monroe slippers;	
" Phil. Polka Slippers;		Mrs. calf p'g'd brogans	
" do Gaiter Boots;		" do Pumps	
" do Grane do;		" seal do;	
" half Gaiters;		" kip do;	
		Boys' calf Brogans;	
		" kip do	
		" do Slippers;	

To the Farmers.

If you wish to purchase good and cheap BOOTS & SHOES, come to the Boston Store, sign of the BIG BOOT, on the top of the House, No. 236 New Market, next door south of Liberty Engine, House and west side of the street, opposite the Liberty Hall, where you will get the worth of your money.

DAVID CROCK.

St. Louis, June 13, 1849.

BOOKS—1000 volumes Times and Seasons (bound;) 100 Voice of Warnings; Books Doc. and Covenants; 50 vols. Literary Museum.

For sale low by J. E. JOHNSON.

Kanesville, Nov. 30, 1849.

ENSIGN OF THE WEST.

GRAND EXHIBITION
AT THE
NEW STORE
OF
J. A. KELTING & CO.

Performances every day in the week—Sundays excepted.

Admittance Free—Children half price.

The subscribers are now receiving and exhibiting to an "admiring public" the best assortment of

GOODS

Ever offered to the citizens of the independent State of Iowa. Among which may be found: Broadcloths, Cassimeres, Satinetts, Jeans, Bleached and Brown Muslins, Ginghams, Cashmeres, Prints, Alpacas, Linens, Cambrics, Laces, Edgings, Ribbons, &c., &c.

Hats, Caps, Boots and Shoes,

READY MADE CLOTHING of every description—from a three dollar suit up to the "Heigth of Extravagance," suited to the taste of the most fastidious old bachelor that ever cast sheeps eyes on the fair of the Land.

Also a splendid assortment of
Fancy Goods, Hardware and Cutlery.

Salt Lake and California Emigrants,

Supplied with every article wanted on the journey, at as cheap rates as at any place west of New York.

In short they intend their establishment shall not be behind the first houses in the country in point of variety and cheapness. All in want of Goods are invited to call and examine for themselves, as nothing will be charged for shewing goods at the ENSIGN OF THE WEST.

Kanesville, (Council Bluffs,) Iowa, Jan. 15 1850.

Another chance for the Gold Hunter

Great Cash and Produce Depot.

MIDDLETON & RILEY,
St. Joseph, Mo.,

ARE just receiving direct from the Eastern cities the largest and most complete assortment of California Spring and Summer goods ever brought to the upper country, to which we invite the attention of our old friends and public generally such as

Ladies dress goods and fancy fixins of every variety and latest style.
Clothe and cassimeres, black and fancy—latest styles
Brown and bleached cotton goods—all sorts.
Cottonades, striped, plaid and plain.
Hats and caps, of every description—stylish.
Boots and shoes, fancy and other descriptions.
School books and paper—general assortment.
Queensware—extra assortment.
Hardware, " "
Iron, nails, castings and cook stoves.
Salt, Kimmins, G. A. and table.
Ready made clothing—big stock—latest style.
Sugar, coffee, brandies, wines and whiskey.

Together with every other article usually kept in the country. So, come to the place straight and tell all your friends to come, as we are anxious you should get the gold in big chunks.

Having always Warehouse on the river, we will attend to receiving and forwarding on the most favorable terms.

St. Joseph, March 7, 1849.

AGENCY AT THIS OFFICE FOR THE SALE OF LAND CLAIMS.

EMIGRANTS from abroad coming to this place, and wishing to avail themselves of splendid chances to purchase themselves homesteads here, will do well to call and examine the plats of this agency, as a full description of the most valuable claims in the County may be found in said books. No charge for examination.

Such as wish to advertise their property for sale, through this Agency, had better leave their money in an early period as convenient, and have it published in the ENSIGN OF THE WEST.

D. MACKINTOSH, Agent.

Kanesville, March 20, 1850.

STEAM FERRY.

We learn by the Capt. of the ferry boat "St. Ange," that the steam ferry boat established to ply across the Missouri River at Council Bluffs, below the Platte, is on its way from St. Louis to the above place, and may be expected to arrive in a few days. Persons wishing to cross can come down to the Bluffs and by the Platte river, and they will be set across the Missouri free of charge. We observed a band of goods destined for emigrants.

ANDREW J. STEWART.

Council Bluffs City, April 13th, 1850.

GLASS ONE.

WE have constantly on hand a full assortment of glass, of every description, and of every grade, both as to size and quality, which we are selling at the lowest prices.

Kanesville, March 6, 1850.

GOODS! GOODS!!

New Goods at Linden, Missouri,

T. E. TOOTLE & CO.

HAVE just received per steamer a large and well selected stock of

Dry Goods and Groceries.

Also Queensware, Hardware, Tinware, Iron, Castings, Nails, Leather, Boots and Shoes purchased expressly for the

Salt Lake and California Emigrants.

Our stock consists in part of

50 bbls coffee;		12 bales domestic;	
200 bbls salt;		2 do shirting stripe;	
12000 lbs assorted iron,		5 do blue & bro drill;	
1000 lbs castings;		1750 yds. cam'l prints;	
10 bbls sugar;		1270 yds mixed do do;	
40 bbls whiskey,		1200 pr boots and shoes	
and any quantity of Paints, Oils,			
DYE STUFFS,			
Liquors, Cigars, Rope, Bacon, Tobacco, Tea, Candles, Powder, LAST BUT NOT LEAST,			
Hats and Caps,			

Of every variety and style. Also a fine stock of

READY MADE CLOTHING.

All of which we are determined to sell as cheap as any house in the Upper Country, and give a call.

T. E. TOOTLE, & CO

Linden, April 2, 1850.

The Frontier Guardian.

POETRY.

The Cottage Home.

Sung by E. Corbett, at the Music Hall, in Kanesville, May 8th, 1850.

I pass'd a home the other night
When all around was still,
I thought I saw my cottage white,
Upon you mossy hill.
The grass plot green before the door,
The porch with vine o'er grown,
Were lovely as they were before,
When that home was my own.
CHORUS—Oh! Remember, that home, that home of thine,
That pleasant home, that happy home,
That cottage home was mine.

The gravel'd walk so white and straight,
With flow'ry banks on each side,
That led down to the wicket gate,
Where Willie used to ride,
The locusts o'er the path that grew,
The willow boughs that sway'd,
All told me with a tongue o'er true,
That there my Mary played.
CHORUS—Oh! Remember, &c.

The silver lake so calm and clear,
Along whose bank I've strayed,
So often with my lady dear,
To watch the sun light fade,
The brook that purling sweetly ran
The gardens foot along,
And murmuring fount as bright as then,
Still sung the same lov'd song.
CHORUS—Oh! Remember, &c.

The window towards the garden gate,
That looks out on the west,
Where that lov'd being used to wait;
Who made my home so blest,
Was closed the sombre curtains hung,
And no lov'd face was there,
Nor voice the evening song that sung,
Or breathed the morning prayer,
CHORUS—Oh! Remember, &c.

Silence hung round that happy home,
Where once so light and free,
My laughing children used to come
And dance upon my knee,
Where she who was my homes dear light,
In constant beauty shone,
Around that cheerful heath stone bright,
All now is still and lone
CHORUS—Oh! Remember, &c.

Yes that lov'd wife has gone to rest,
In death her heart is bound;
Her babes are sleeping o'er her heart,
Beneath yon grassy mound,
And I am wandering lone and strange,
Nor master of my will,
My home, my cottage home is changed,
To a hut behind the still,
CHORUS—Oh! Remember, that home, that home of thine,
That pleasant home, that happy home,
That cottage home was mine.

MISCELLANY.

From the Lancaster (Pa.) Literary Gazette.

An Allegorical Story.

BY LYDIA JANE PIERSON.

A beautiful child dwelt in a crystal palace, the gate of which was strong and fast locked, and the key committed to his own keeper: though he had a companion who was constituted his guardian, but with no power but to counsel and reprove.

The child was named Young Innocence, and the name of the guardian, who was an angel of God was Conscience. And they dwelt happily together, for Conscience remembered many glorious things of the mansion of Heaven, and the garden of God—with the river of eternal life, and the trees of immortal fruit, and the flowery wilderness of Paradise, where the spirits of young maidens sit rocking in the blossoms, and breathing their adoration in inconceivable fragrance; where the souls of tiny infants flit like birds among the branches, warbling melodious gladness; and the spirits that have sinned and wept on earth, sit groups beneath the trees speaking with joy and wonder of the power of Grace, which loosed their bonds, healed their griefs, and brought them to such blessedness and beauty. Where the spirits which in this world sought with meekness to understand the work of Omnipotence, stand in bright complexes upon the jewel crested mountains, and watched the mighty angels, going forth and returning in the performance of Jehovah's picture of wheels within a wheel, each with its myriad eyes, guided by the "living creature"—the strong angels that propel in their courses; —while the swift messengers sweep past on the rushing comet, their robes of light steaming on the blue ether.

Where every soul drinks of the waters of perfect blessedness which fill it to its utmost capacity with joy, love and adoration.

And Young Innocence loved to listen to these tales of Heaven, and longed only to be admitted to that perfect bliss. But as the spring advanced the child beheld the flowers of earth blooming by the walls of this crystal palace, and he sometimes almost wished to touch their glowing petals. But his guardian said to him,

"These are vile weeds, true flowers bloom but in Heaven."

One day, a very beautiful creature came to the crystal portal, bearing a very cunningly blended garland of various tinted dyes. There were the red rose, and the golden cocorus, the white lily and the golden commeline, the violets and the pinks, and clusters of forget-me-nots. And the syren that brought them was named Pleasure and she pleaded:

"Open the gate to me Young Innocence. My offerings are quite harmless, beautiful and fragrant children of Earth; they will obscure thee, and tell thee of the richer flowers of Heaven."

And the child said, "I long for those beautiful flowers. May I not have them, my Guardian?"

And the Guardian answered, "I know that those flowers are fragile, that they will perish and leave thee; and I know that they have shrouded in thorny branches, and that the thorns will become harder and keener as the blossoms fall away. And I fear thou will forget in their short lived enjoyment the flowers that bloom in Paradise, the ground which it is thine to cultivate here below."

Then the syren brought to mind her former visits, when she called Pride to the gate. "Let me come in, and I will arrange those glorious gems, and show thee how much nobler thou art than man."

And he said, "I have heard that thou art a devil."

But Ambition replied, "He is my servant. Thou shalt admire him."

And Pleasure and Human Reason insisted also; and poor Folly opened his gate to Pride. And Pride said:

"Thou art exceedingly glorious, and capable of ruling all men. If thou wilt admit my comrades Deciet and Falsehood, Oppression and Avarice, thou mayest bind all mankind to thy footstool."

And Folly knew that these were demons, but he had admitted so many that he was not forced to do as they commanded, and the new comers were admitted.

Then all the inmates of his palace placed him high upon an altar, and sang pæans to his name, and burnt incense before him; and he was intoxicated and shouted his own praise, and deemed himself a God. But the gold that was spread around him was rusted by the sweat of the unrewarded toilers; his drink was bitter with the tears of the slandered and the oppressed—and his laurels were foul with human blood, clotted beneath their leaves and dripping from their blossoms. And he heard men, women and children groaning and weeping and mingling his name with curses, and crying, "The God who careth for us will reward thee according to thy works."

And he was afraid before God, and hated his accusers. Then a dark spirit stood at his gate and said—

"I will rid thee of thy terrors. Let me in, and I will convince thee that there is no higher than thou."

And he felt his soul shudder, and said, "I will not open to thee, thou liar! I know there is a God, and though I have blasphemed him, I will not deny his name."

And Unbelief sneered and mocked at him, and said, "Poor Young Innocence, go and ask thy guardian to tell thee again the nursery tales of heaven that used to amuse thy childhood. Perchance thou art silly enough to listen and believe, though all wise men know they are fables." And the vile spirits that were within, joined in his taunting, and supported this strongness, and forced him, who should have been master of the mansion, to admit Unbelief, and to assume the name of Atheist.

But Human Reason was not wholly depraved, and he said, "There art a fool, Unbelief, notwithstanding all thy boasting. There is a God, as all creation testifies. Thou hast done wickedly as well as foolishly. Go and ask thy guardian if there is no death."

Divine Mercy saw, and a tear fell from her eye, which penetrated the crystal and dropped upon the face of Conscience. Immediately she arose, filled with indignation, and reproached him who had so foolishly sinned against God and her. And she scourged him with whips, and said, "Thou art accursed; thou hast undone thyself." And all the demons that were in the house derided him and said, "Ah thou wast easily overcome. We have deceived thee effectually."

And he cried to Conscience, "Is there no hope."

And she answered, "None."

And he fell down at her feet and said, "afflict me as thou wilt; I deserve all thy torment."

And Divine Mercy said unto him from heaven, "Jesus Christ came into the world to save sinners."

And he said, "Where is this Savior, that I may kneel before him, for I am in great agony. The sharp thorns of Pleasure's withered garland, are piercing my brain—the gold that I have gathered by Avarice, is cankering my heart. The honors that I have gotten by Deciet, and the laurels that grew out of bloodshed are fire and wormwood to my soul; and Conscience says they shall be my torment forever."

And Divine Mercy said, "thou shalt endure them until thou meet the angel Death. But go thou to Mount Calvary, in the sight of all the world, and sit down at the feet of Jesus. He will commission his angels Faith, Hope and Charity to sustain, comfort and counsel thee. Thou shalt follow their counsels, and listen to all the suggestions and reproaches of the guardian of thy youth, who knoweth all thy ways and wickedness. So mayest thou enjoy the quiet of Humanity until Death shall free thee from all thy painful trophies, and bring thee to the entrance of Paradise. There, if thou hast walked worthily with the angels of Immanuel, I will meet thee and thou shalt drink of the waters of Eternal joy.

"But beware of the fiends whom thou didst foolishly admit into thy dwelling. They cannot be expelled, and they will taunt thee and tempt thee. Hold fast thy Faith, let Hope sustain thee, and give to Charity thy heart and all thy gold to do with as she pleases. So shall it be well with thee at last. He who letteth in one sin will soon have his house full of demons."

Connubial Felicities.

SCENE—Sitting Room. Good Fire. Wife on one side. Husband the other.

Wife. What are you going to give me for a Christmas present, this year, dear?

Husband. Christmas present, my love! How can you ask for such a thing, when you know how much I am pushed for money to pay my honest debts? I told you this morning that I would be obliged to raise a large sum against New Year's day, and as yet know not where it is to come from.

W. I know you did, my dear; but then you know a *few* dollars won't make any difference.

H. Jane, you talk in a very ridiculous manner. Anybody else might say the same to me with equal justice, and I have many friends and poor neighbors, whom, if possible, I feel it my duty to assist at this season of the year. Now you don't really require anything. You have everything comfortable around you, as far as I can judge.

W. As far as you can judge. Let me tell you, Mr. Penguin, that you have no judgement *at all*, in household affairs. Don't you suppose I wish to be considered as respectable as those I associate with? Now I have invited company to be here on New Year's day, and I want to let them see that Jane Penguin can have as good a set out as they can. I called on Mrs. McShow this morning, and she showed me the prettiest pair of vases that her husband gave her yesterday, and Mrs. Flare has got the neatest and most becoming stair carpet, and Mrs Setall one of the most magnificent mahogany extension tables I every saw, and they took so much pride in showing them to me, that I felt cheap to think my *husband* could'nt show as much attention to me as other gentlemen do to their wives.

H. My dear Jane, you are getting yourself in a passion.

W. No I ain't any such thing; it is you who are in a rage, because I asked you for a Christmas present.

H. Well, my dear, as I said before, you need nothing, and I would feel myself really guilty were I to yield to your notions on this subject, which I see, originate solely in a desire of rivalry. Now, if I had a few dollars to spare, which I have not, I would esteem it my first duty to relieve the distresses of those whom I know to be in indigent circumstances. There was poor Mrs. Grooly who has been sick for a long time. I called to see how she was yesterday, and found the poor creature with her daughter, sitting up and sewing, without a particle of fire to warm her chilled, attenuated frame with, and—

W. I suppose you opened your *heart* and sent her some wood, didn't you?

H. Yes, my love! I did; and I felt a glow of pride and happiness thrill through me to think that I had been the humble instrument of sending comfort to their hearth.

W. And pray how old is her daughter?

H. Well—about seventeen, I should think.

W. Is she pretty?

H. Uncommonly.

W. (In a rage.) There, I thought so. I guessed that all this charity wasn't without some motive. Ah! you hypocrite! I see it all now. *You the humble instrument!* Where does this woman live? Hattie, Mr. Penguin upon knowing where she and her vile daughter live[illegible]

H. You make it unnecessary for me to tell you, my dear, in your present excited state of—

W. That's right! Heap insults on insult. Add to your former cruelty and neglect, by—

H. My dear Jane, you are—

W. Don't speak to me, sir! Don't dare to speak to me, sir! Leave the room, sir! Leave the house, sir! Go to your vile associates, sir! Go to your—

H. Jane, my love, I—

W. Don't call me your love, sir! Don't call me anything, sir! Don't speak to me, sir! Don't look at me, sir! Don't